

# The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. II. 7.

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VOL. X.

## THE NIGHT SIDE OF NATURE

(From Chambers' Edinburgh Journal.)

(Concluded from our last.)

THE subjects in our former numbers pertain to those in which the living are concerned. We now come to those which regard the dead. Here incredulity is disposed to make its most determined stand. Very well; but our object is to display the kind of matter this book is composed of. Mrs. Crowe remarks with justice, that our efforts to extinguish the almost instinctive belief in the young are seldom very effectual; and she adds, 'Suppose the subject were duly investigated, and it were ascertained that the views I and many others are disposed to entertain with regard to it are correct; and suppose, then, children were calmly told that it is not impossible but that on some occasion they may see a departed friend again; that the laws of nature, established by an All-wise Providence, admit of the dead sometimes revisiting the earth, doubtless for the benevolent purpose of keeping alive in us our faith in a future state; that death is merely a transition to another life, which it depends on ourselves to make happy or otherwise; and that whilst those spirits which appear bright and blessed, may well be objects of our envy, the others should excite only our intense compassion'—in that case terror might be more thoroughly banished.

The examples adduced by Mrs. Crowe are so numerous, as to justify her in saying that the day of these things has never been, and is not now truly past. The number might have become tedious, were they not classed in groups according to certain leading features, and mixed up with speculations, or attempts to rationalise the facts under natural laws—all of which are ingenious, while some, with any matter less opposed to common tendencies of belief, could not fail to be successful. The following story is described by Mrs. Crowe as well authenticated:—

In the year 1785, some cadets were ordered to proceed from Madras to join their regiments up the country. A considerable part of the journey was to be made in a barge, and they were under the conduct of a senior officer, Major R—. In order to relieve the monotony of the voyage, this gentleman proposed one day that they should make a shooting excursion inland, and walk round to meet the boat at a point agreed on, which, owing to the windings of the river, it would not reach till evening. They accordingly took their guns, and as they had to cross a swamp, Major R—, who was well acquainted with the country, put on a heavy pair of top-boots, which, together with an odd limp he had in his gait, rendered him distinguishable from the rest of the party at a considerable distance. When they reached the jungle, they found there was a wide ditch to leap, which all succeeded in doing except the major, who, being less young and active, jumped short of the requisite distance; and although he scrambled up unhurt, he found his gun so crammed full of wet sand, that it would be useless till thoroughly cleansed. He

therefore bade them walk on, saying he would follow; and taking off his hat, he sat down in the shade, where they left him. When they had been beating about for game some time, they began to wonder the major did not come on, and they shouted to let him know whereabouts they were; but there was no answer; and hour after hour passed without his appearance, till at length they began to feel somewhat uneasy. Thus the day wore away, and they found themselves approaching the rendezvous: the boat was in sight, and they were walking down to it, wondering how their friend could have missed them, when, suddenly, to their great joy, they saw him before them making towards the barge. He was without his hat or gun, limping hastily along, in his top-boots, and did not appear to observe them. They shouted after him, but as he did not look round, they began to run, in order to overtake him; and indeed fast as he went, they did gain considerably upon him. Still he reached the boat first, crossing the plank which the boatmen had placed ready for the gentlemen they saw approaching. He ran down the companion stairs, and they after him; but inexpressible was their surprise when they could not find him below. They ascended again, and inquired of the boatmen what had become of him; but they declared he had not come on board, and that nobody had crossed the plank till the young men themselves had done so." The body of Major R—— was found by them in a neighbouring well, into which he was supposed to have accidentally fallen.

In a case like this, the common theory of spectral illusion must be allowed to have little force, since five persons saw the object at once.

There is a large class of cases where a trouble about some secular matters seems to be the cause of the return to common haunts; often it is trouble about what appears comparatively a trifle—as the return of a borrowed article of furniture, or the imparting of information about something that has been lost. As formerly mentioned, when a natural law is supposed, the triviality of the object is nothing in point. A more perplexing circumstance is, the communication being sometimes made, not to the person chiefly interested in the matter, but to some other person. This, however, our author overcomes by the suggestion, that susceptibility in the seer is also concerned. The chief person may be too much wrapped up in the sensuous envelope to be sensible of such appearances, and it may therefore be necessary to try another. She joins the German philosophers in their ideas about the destinies of spirits after they leave the body; some being too much clogged with the impressions and tendencies of the material world, to be able to pass at once forward into another sphere, though such may be by and by attained. In this intermediate stage they cling to the earth, hovering about the scenes where they have passed their mortal days: in some instances, from particular causes—as from great guilt or great suffering—this haunting of earthly localities lasts a long time, even centuries. This brings us to the section on haunted houses.

We might suppose that this was a thing known only to our ancestors. It appears, however, that there are still many haunted houses in this civilised land. There is one at Willington, between Newcastle and North Shields, belonging to a very respectable member of the Society of Friends, which has attracted much local attention. So lately as 1840, a gentleman named Drury, a determined sceptic, undertook to pass a night in this house with a friend; and, very unexpectedly to himself, saw 'the figure of a female attired in grayish garments, with the head inclining downwards, and one hand pressed upon the chest as in pain.' He rushed upon it, but fell in a swoon, from which he did not recover for three hours.

Amongst the various stories related under this head, a clear superiority in all respects is to be awarded to one reported to our author by a member of a distinguished English family, who was herself concerned in the series of transactions. The narration is as follows:—

'Sir James, my mother, with myself and my brother Charles, went abroad towards the end of the year 1786. After trying several different places, we determined to settle at Lille, where we found the masters particularly good, and where we had also letters of introduction to several of the best French families. There Sir James left us; and after passing a few days in an uncomfortable lodging, we engaged a nice large family-house, which we liked much, and which we obtained at a very low rent, even for that part of the world.

'About three weeks after we were established in our new residence, I walked one day with my mother to the banker's, for the purpose of delivering our letter of credit from Sir Robert Herries, and drawing some money, which being paid in heavy five-franc pieces, we found we could not carry, and therefore requested the banker to send, saying, "We live in the Place Du Lion D'or." Whereupon he looked surprised, and observed that he knew of no house there fit for us, "Except, indeed," he added, "the one that has been long uninhabited, on account of the *revenant* that walks about it." He said this quite seriously, and in a natural tone of voice; in spite of which we laughed, and were quite entertained at the idea of a ghost; but at the same time we begged him not to mention the thing to our servants, lest they should take any fancies into their heads; and my mother and I resolved to say nothing about the matter to any one. "I suppose it is the ghost," said my mother laughing, "that wakes us so often by walking over our heads." We had, in fact, been awakened several nights by a heavy foot, which we supposed to be that of one of the men-servants, of whom we had three English and four French; of women servants, we had five English, and all the rest were French. The English ones, men and women, every one of them, returned ultimately to England with us.

'A night or two afterwards, being again awakened by the step, my mother asked Cresswell, "who slept in the room above us?" "No one, my lady," she replied; "it is a large empty garret."

'About a week or ten days after this, Cresswell came to my mother one morning, and told her that all the French servants talked of going away, because there was a *revenant* in the house; adding, that there seemed to be a strange story attached to the place, which was said, together with some other property, to have belonged to a young man, whose guardian, who was also his uncle, had treated him cruelly, and confined him in an iron cage; and as he had subsequently disappeared, it was conjectured he had been murdered. This uncle, after inheriting the property, had suddenly quitted the house, and sold it to the father of the man of whom we had hired it. Since that period, though it had been several times let, nobody had ever stayed in it above a week or two; and for a considerable time past it had had no tenant at all.

"And do you really believe all this nonsense, Cresswell?" said my mother.

"Well, I don't know, my lady," answered she; "but there's the iron cage in the garret over your bedroom, where you may see it if you please."

'Of course we rose to go; and as just at that moment an old officer, with his Croix de St. Louis, called on us, we invited him to accompany us, and we ascended together. We found, as Cresswell had said, a large empty garret, with bare brick walls, and in the farther corner of it stood an iron cage, such as wild beasts are kept in, only higher: it was about four feet square, and eight in height, and there was an iron ring in the wall at the back, to which was attached an old rusty chain, with a collar fixed to the end of it. I confess it made my blood creep when I thought of the possibility of any human being having inhabited it! And our old friend expressed as much horror as ourselves, assuring us that it must certainly have been constructed for some such dreadful purpose. As, however, we were no believers in ghosts, we all agreed that the noises must proceed from somebody who had an interest in keeping the house empty; and since it was very disagreeable to imagine that there were secret means of entering it by night, we resolved, as soon as possible, to look out for another residence, and in the meantime to say nothing about the matter to anybody. About ten days after this determination, my mother, observing one morning that Cresswell, when she came to dress her, looked exceedingly pale and ill, inquired if anything was the matter with her?

"Indeed, my lady," answered she, "we have been frightened to death; and neither I nor Mrs. Marsh can sleep again in the room we are now in."

"Well," returned my mother, "you shall both come and sleep in the little spare room next us. But what has alarmed you?"

"Some one, my lady, went through our room in the night: we both saw the figure, but we covered our heads with the bedclothes, and lay in a dreadful fright till morning."

'On hearing this, I could not help laughing, upon which Cresswell burst into



tears; and seeing how nervous she was, we comforted her by saying we had heard of a good house, and that we should very soon abandon our present habitation.

A few nights afterwards, my mother requested me and Charles to go to her bedroom and fetch her frame, that she might prepare her work for the next day. It was after supper; and we were ascending the stairs by the light of a lamp which was always kept burning, when we saw going up before us a tall, thin figure, with hair flowing down his back, and wearing a loose powdering-gown. We both at once concluded it was my sister Hannah, and called out, "It won't do, Hannah! You cannot frighten us!"—upon which the figure turned into a recess in the wall; but as there was nobody there when we passed, we concluded that Hannah had contrived somehow or other to slip away and make her escape by the back-stairs. On telling this to my mother, however, she said, "It is very odd! for Hannah went to bed with a headache before you came in from your walk;" and sure enough, on going to her room, there we found her fast asleep; and Alice, who was at work there, assured us that she had been so for more than an hour. On mentioning this circumstance to Creswell, she turned quite pale, and exclaimed that that was precisely the figure she and Marsh had seen in their bedroom.

About this time my brother Harry came to spend a few days with us, and we gave him a room up another pair of stairs, at the opposite end of the house. A morning or two after his arrival, when he came down to breakfast, he asked my mother angrily, whether she thought he went to bed drunk, and could not put out his own candle, that she sent those French rascals to watch him. My mother assured him that she had never thought of doing such a thing; but he persisted in the accusation, adding, "Last night I jumped up and opened the door, and by the light of the moon, through the skylight, I saw the fellow in his loose gown at the bottom of the stairs. If I had not been in my shirt, I would have gone after him, and made him remember coming to watch me."

We were now preparing to quit the house, having secured another belonging to a gentleman who was going to spend some time in Italy; but a few days before our removal, it happened that a Mr. and Mrs. Atkyns, some English friends of ours, called, to whom we mentioned these strange circumstances, observing how extremely unpleasant it was to live in a house that somebody found means of getting into, though how they contrived it we could not discover, nor what their motive could be, except it was to frighten us; observing that no body could sleep in the room Marsh and Creswell had been obliged to give up. Upon this Mrs. Atkyns laughed heartily, and said that she should like, of all things, to sleep there, if my mother would allow her; adding, that, with her little terrier, she should not be afraid of any ghost that ever appeared. As my mother had of course no objection to this fancy of hers, she requested Mr. Atkyns to ride home with the groom, in order that the latter might bring her night things before the gates of the town were shut, as they were then residing a little way in the country. Mr. Atkyns smiled, and said she was very bold; but he made no difficulties, and sent the things, and his wife retired with her dog to her room when we retired to ours, apparently without the least apprehension.

When she came down in the morning, we were immediately struck at seeing her look very ill; and on inquiring if she too had been frightened, she said she had been awakened in the night by something moving in her room, and that by the light of the night-lamp, she saw most distinctly a figure; and that the dog which was very spirited, and flew at everything, never stirred, although she had endeavoured to make him. We saw clearly that she had been very much alarmed; and when Mr. Atkyns came, and endeavoured to dissipate the feeling, by persuading her that she might have dreamt it, she got quite angry. We could not help thinking that she had actually seen something; and my mother said, after she was gone, that though she could not bring herself to believe it was really a ghost, still she earnestly hoped that she might get out of the house without seeing this figure, which frightened people so much.

We were now within three days of the one fixed for our removal; I had been taking a long ride, and being tired, had fallen asleep the moment I lay down; but in the middle of the night I was suddenly awakened—I cannot tell by what; for the step over our heads we had become so used to, that it no longer disturbed us. Well,



I awoke. I had been lying with my face towards my mother, who was asleep beside me; and, as one usually does on awaking, I turned to the other side, where, the weather being warm, the curtain of the bed was undrawn, as it was also at the foot, and I saw standing by a chest of drawers, which were betwixt me and the window, a thin, tall figure, in a loose powdering gown, one arm resting on the drawers, and the face turned towards me. I saw it quite distinctly by the night-light, which burnt clearly: it was a long, thin, pale, young face, with, oh, such a melancholy expression as can never be effaced from my memory! I was certainly very much frightened; but my great horror was, lest my mother should awake and see the figure. I turned my head gently towards her, and heard her breathing high in a sound sleep. Just then the clock on the stairs struck four. I dare say it was nearly an hour before I ventured to look again; and when I did take courage to turn my eyes towards the drawers, there was nothing, yet I had not heard the slightest sound, though I had been listening with the greatest intensity.

'As you may suppose, I never closed my eyes again; and glad I was when Creswell knocked at the door, as she did every morning, for we always locked it, and it was my business to get out of bed and let her in. But on this occasion, instead of doing so, I called out, "Come in, the door is not fastened;" upon which she answered that it was, and I was obliged to get out of bed and admit her as usual.

'When I told my mother what had happened, she was very grateful to me for not wakening her, and commended me much for my resolution; but as she was always my first object, that was not to be wondered at. She, however, resolved not to risk another night in the house; and we got out of it that very day, after instituting, with the aid of the servants, a thorough search, with a view to ascertain if there was any possible means of getting into the rooms except by the usual modes of ingress; but our search was in vain: none could be discovered.'

Mrs Crowe adds the remark—'Considering the number of people that were in the house, the fearlessness of the family, and their disinclination to believe in what is called *the supernatural*, together with the great interest the owner of this large and handsome residence must have had in discovering the trick, if there had been one. I think it is difficult to find any other explanation of this strange story, than that the sad and disappointed spirit of this poor injured, and probably murdered boy, had never been disengaged from its earthly relations, to which regret for its frustrated hopes and violated rights still held it attached.'

The Germans have, like us, the mischievous racketing spirit, which they call *Poltergeist*. Its peculiarity is, to make noises about the house, to cause crockery to fall from shelves and break, to throw stones through rooms, but only to fall at people's feet, and so forth. England furnished a noted case in the Stockwell ghost in the year 1772. Lately, the newspapers announced one in a house at Bayswater, near London. The best detailed, and shall we say, best authenticated case on record, appears to be one which occurred at the castle of Prince Hohenloe, in Silesia, in 1806, when two gentlemen named Hahn and Kern were confined there. Here noises amounting to detonations were heard from neighbouring apartments; pieces of plaster were thrown at the two gentlemen; all the loose articles in the apartment flew wildly about; and lights darted during the night from every corner. M. Kern, looking in a mirror, saw a white female figure, with the face of an old person, bearing an aspect, not gloomy or morose, but rather of indifference. Hahn, who became a councillor, testified to these inexplicable events so lately as 1828. A curious appearance of verification is given to such things, when we learn that, in 1835, a case came before the sheriff of Edinburghshire, in which a gentleman who had leased a house at Trinity was prosecuted for damages he had done to it, by shooting pistols and knocking down pieces of wall, in order to detect the source of such a series of annoyances. The landlord considered the tenant's daughter, a sickly girl, who usually kept her bed, as the cause of the mischief; but all efforts at detection proved vain; and the girl did not long survive, 'hastened out of the world,' it is said, 'by the severe measures used while she was under suspicion.'

But we must now bring this subject to a close. We regret that want of space has forbidden us to enter so largely into the speculative part of the book as we could have wished. It contains many ingenious reasonings, which, if we could only admit the premises on which they proceed, seem as if they would lead us to some

interesting knowledge respecting the ultimate destiny of man. The great question is as to these premises. 'Give us facts,' cry the Baconians; 'and when we have enough, we shall proceed to generalise.' 'Well, here are facts,' 'Oh, but these are false facts, for they do not accord with anything we have already ascertained.' It being undoubted that things may be thought to be facts which are none, most persons rest here satisfied. Others, who, like Mrs Crowe, bring forward new doctrines, resting on what they believe to be facts, complain, with some show of truth, that the modern philosophy lands them in a vicious circle, which puts a stop to all progress. It does not quite do this; but it certainly affords encouragement only to sciences strictly experimental, where probation is readily attainable. Where that is not the case, progress is undoubtedly much obstructed. Hence that ultra-physical character which our age has assumed, while all the speculative sciences are in a manner starved and dwarfed. It would be difficult to estimate in how great a degree this tells upon the moral tendencies of our time—how unspiritual it makes us all. Studies like those in the 'Night Side of Nature' are in these circumstances welcome, if it were only as a means of making head against the materialism to which we are tending.

## CONFERENCE MINUTES.

## HULL.

According to previous announcement, we assembled in the capacity of a quarterly conference, on Sunday, Dec. 26, 1847, in the Temperance-hall, Blanket-row. The meeting being called to order, about half-past ten o'clock a.m., and opened in the usual manner, it was proposed and seconded that Elder James Ure preside, and Charles Barnes act as clerk. Carried unanimously.

The President delivered a brief instructive address on the order of the Kingdom of God, and the necessity of having the counsel and guidance of his spirit, that all things connected therewith might be done by common consent, and agreeably to the mind and will of God.

The representation of the branches was then called for, which was as follows:—the Hull branch, represented by Elder Beecroft, consists of 65 members, including 1 high priest, 3 elders, 5 priests, 3 teachers, and 2 deacons; baptized since last conference, 12: Louth Branch, represented by letter, consists of 38 members, including 3 elders, 3 priests, 1 teacher, and 1 deacon: Tealby branch, represented by the President, consists of 12 members, including 1 elder, 1 priest, and 1 teacher: Crawle branch, represented by Priest Jackson, consists of 28 members, including 1 elder, 2 priests, 1 teacher, and 1 deacon: Goole branch, represented by Elder Wright, consists of 11 members, including two elders, 1 priest, and 1 deacon. The above branches were represented as being in good condition, *united*, and rejoicing in the truth.

Proposed by Elder Beecroft, seconded by Elder Wright, of Goole, that we uphold and sustain, by our faith and prayers, Elder James Ure, as president of this conference. Carried unanimously.

Proposed and seconded, that we sustain Elder Beecroft as president of the Hull branch. Carried unanimously.

Proposed and seconded, that Brother Robert Shipley be ordained to the office of priest for Crawle branch. Carried unanimously.

Proposed and seconded, that Brother Linton Pidd be ordained to the office of teacher. Carried unanimously.

Proposed and seconded, that Brother Woodhead, formerly a priest, be ordained to the office of elder for the Goole branch. Carried unanimously.

After a short address from the President, upon the requirements of the New Covenant, or First Principles of the Gospel, relative to both temporal and spiritual matters, the meeting adjourned until two o'clock p.m.

AFTERNOON SERVICE.—The meeting was opened in the usual way, after which the Sacrament was administered, and two persons confirmed into the church by a show of hands.

The President then gave some observations explanatory of the ordinance of the house of God. Those persons who were called to the ministry were then ordained to their respective offices, under the hands of Elders Ure and Beecroft.

Brothers Jackson and Wright then addressed the congregation; the former having been a preacher amongst that body of people called Primitive Methodists, but now, he was glad to say, that he found himself associated with the true ministers and people of God, and he bore a faithful testimony to the *fulness* of the everlasting gospel having returned to the earth.

The meeting adjourned until six o'clock p.m.

**EVENING.**—The President delivered a discourse on the re-establishment of the Church of Christ on Earth, with all the order, beauty, and power of apostles and prophets, with gifts, prophecyings, healings, tongues, &c. The meeting was well attended, and the subject was listened to with profound attention.

Thus terminated a day of love, union, peace, and good order.

JAMES URE, President.  
CHARLES BARNES, Clerk.

Beloved Brother Spencer,—I feel desirous of writing a few lines in addition to the above, in order that you may understand the true position of the Saints in this part of God's vineyard. Well, generally speaking, they are at present in a good condition, and diligently engaged in circulating the Invitations, together with your valuable Letters to the Rev. Mr. Crowel; the result is, our meeting place is filled with people, who pay the utmost attention to the principles of the gospel revealed from heaven in our own day. I would here observe, that we have had Invitations to the number of ten thousand six hundred, and several hundreds of your instructive Letters to Crowel, besides other works (which by the by is a far greater quantity, in proportion to the number of Saints, than was ordered by Brother D. Jones or Richards either). My most ardent prayer is, that they may be productive of much good, and the kingdom of the stone continue to roll forth with mighty power, propelled by the outstretched arm of an omniscient all-powerful God, until earthly thrones, governments, and institutions of whatever name or nature, that are not based upon the principles of revelation, equity, and truth, crumble into one general ruin, and the angel is heard to proclaim with a loud voice, "Babylon the great is fallen, is fallen," &c.; and the kingdom and greatness of the kingdom under the whole heavens be given to the Saints of the Most High. Amen.

Yours in the New Covenant,

J. URE.

DERBYSHIRE.

This Conference was held at Whitwick, January 9th, 1848. The meeting being called to order in the usual way, Elder James Fidoe was called to preside, and Elder T. B. Ward to act as scribe. After prayer for the blessing and Spirit of God to rest in the midst, and guide us in the business of the day,

Elder Fidoe gave counsel to the officers on the necessity of order in this kingdom, on temperance in smoking and drinking, particularly young elders and young members, and to be careful not to do anything to bring a reproach on the cause of truth and the principles of the gospel. The following resolutions were put and carried in the usual way.

That this Conference is willing, and will to their utmost, uphold the Twelve, with Brigham Young at their head, as President.

That this Conference uphold Brother Spencer, and councillors, as first Presidency of the British Isles.

That this Conference receive and uphold Elder Fidoe as president of this Conference, and Elder Stevenson as his councillor.

That Huglescote be organized into a Branch, and Ibstock be joined with it.

That Wotton be organized into a Branch.

That Sheepshead be organized into a Branch, and Loughborough be added to it.

That Coton be organized into a Branch.



That John Vernon, John Jaques, John Eardley, William Ball, Joseph Taylor, and Thomas Shaw, be ordained to the office of elder.

That Joseph Sharrad and Jonah Croxhall be ordained to the office of a priest.

That John Hardy, Isaac Gough, and John Lakin, be ordained to the office of teacher. That William Freestone be ordained a deacon.

That Elder Shaw preside in the Huglescote Branch.

That Priest Sharrad preside at Wotton.

That Elder Nobles preside at Sheepshead.

That Elder Taylor preside at Coton.

Representation of officers present:—1 high priest, 22 elders, 12 priests, 5 teachers, and 5 deacons. Number of members, 251, including 23 elders, 24 priests, 12 teachers, 9 deacons; 41 baptized, 4 received, 8 removed, 1 cut off, and 3 dead. Ten members, at New Brunzley, were given over to the Sheffield Conference on account of the advantage of locality.

Elder Cartwright rose, and encouraged the young members and young officers to claim and exercise their privileges and gifts; not to fear man, but rely on God, and so faithfully discharge their duty. He then bore a strong and energetic testimony to the gospel of the dispensation of the fulness of times.

The ordinations were attended to by Elders Fidoe, Stevenson, and Cartwright, and some members confirmed, the congregation being obliged to be dismissed first, on account of the heat and pressure arising from the numbers present.

In the evening, Elder Fidoe addressed a very attentive audience, the room being filled to excess, and numbers being obliged to go away that could not get admission. The subject of his instruction being to shew that God has commanded all men to serve him, that it became every one to search his heart and see if it was right before God; making manifest our relationship to God; proving, from Scripture, the principles and plan of salvation; setting forth the order of the kingdom, the privileges, gifts, and blessings of the same; testifying to the work of God in these last days in raising up a prophet, and establishing His kingdom on the earth by giving power and authority to His servants to administer in the same. The Saints rejoiced in the power of the Spirit of God given unto his servant, and after prayer by the president, went home with a determination more than ever to work in rolling forth the kingdom of God.

JOHN FIDOE, President.

THOS. B. WARD, Scribe.

#### BEDFORD.

This Conference was held in the Odd Fellows' Club Room, Mill Street, Bedford, on the 20th February, 1848, at half-past ten o'clock, a.m. The meeting being called to order, and opened by singing and prayer, Elder W. S. Reid moved that Elder Robert Martin preside over the meeting. Carried unanimously.

Elder Martin said he felt thankful for the privilege of meeting us once more in conference, and for the confidence manifested towards him this morning. He then called for the representation of the branches, which was as follows:—

| BRANCHES.          | REPRESENTED BY   | MEM. | ELD. | PRS. | TEA. | DEA. | BAP. | REC. | REM. | C. OFF. | DEAD. |
|--------------------|------------------|------|------|------|------|------|------|------|------|---------|-------|
| Bedford .....      | W. S. Read ...   | 48   | 4    | 3    | 0    | 0    | 2    | 2    | 0    | 0       | 0     |
| Wellington .....   | P. Sheffield ... | 45   | 5    | 8    | 3    | 1    | 3    | 2    | 0    | 0       | 1     |
| Newport Pagnell... | W. S. Read ...   | 15   | 2    | 2    | 0    | 0    | 5    | 1    | 0    | 0       | 0     |
| Eversholt .....    | S. Sinfield ...  | 12   | 2    | 1    | 1    | 0    | 0    | 0    | 0    | 0       | 0     |
| Whadden .....      | E. Parcell ...   | 39   | 2    | 3    | 1    | 0    | 1    | 0    | 1    | 0       | 1     |
| Gravelly .....     | J. Wheeler ...   | 29   | 2    | 2    | 1    | 0    | 0    | 0    | 0    | 0       | 0     |
| Thomcoat .....     | J. Foxley ...    | 33   | 1    | 4    | 1    | 0    | 0    | 0    | 0    | 0       | 0     |
| Wyboston .....     | T. Joyce ...     | 28   | 3    | 1    | 2    | 1    | 2    | 0    | 2    | 0       | 1     |
| Northampton .....  | W. Noble ...     | 7    | 1    | 0    | 0    | 0    | 0    | 0    | 0    | 0       | 0     |
| Stoke Bruern ..... | W. Noble ...     | 18   | 1    | 0    | 1    | 1    | 1    | 0    | 0    | 2       | 0     |
| Scattered Membrs   |                  | 3    | 0    | 0    | 0    | 0    | 0    | 0    | 0    | 0       | 0     |
| Total .....        |                  | 277  | 23   | 24   | 10   | 3    | 14   | 5    | 3    | 2       | 3     |

There were some complaints of a few of the members being in doubtful standing, but upon the whole the branches are in a healthy state, the priesthood united, and prospects of much good being done in places recently opened.

The following motions were unanimously agreed to, viz.—That Priest Samuel Gadd be ordained an Elder for the Whadden branch; William Stuart be ordained Deacon for Bedford branch; and Josiah Reid be ordained Deacon for Newport Pagnall branch. The meeting adjourned till half-past two o'clock.

Afternoon meeting opened in the usual way, and the sacrament was administered by Elders Sheffield and Reid, during which time the choir sang some lively hymns.

The President then read an address from the Saints in the city of Cambridge, praying the conference to try and procure the assistance of another Elder to labour in that region of country. After some remarks from Elders Reid and Margetts it was resolved that the address be forwarded, with the minutes of the Conference, to the Presidency of Britain.

It was then moved, seconded, and carried unanimously, that we uphold and sustain Elder Brigham Young, with his councillors the Twelve Apostles, as the Presidency of the Church of Jesus Christ of Latter-day Saints throughout the world; that we sustain Elder Orson Spencer as President of the Church in the British Isles, and that we uphold him by our faith and good works; and that we uphold, sustain, and support Elder Robert Martin as President of the Bedfordshire Conference. The meeting was then adjourned until 6 o'clock.

The evening meeting opened pursuant to adjournment and Elder Thomas Margetts addressed the congregation from the 2nd Epistle of Peter, 3rd chap. and 13th verse. He did great justice to his subject, causing the hearts of the Saints to rejoice in the glorious prospects so clearly portrayed. One baptised during service.

ROBERT MARTIN, President.  
JAMES PEMBROKE, Clerk.

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## The Latter-day Saints' Millennial Star.

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MAY 1, 1848.

“While men slept his enemy came and sowed tares among the wheat and went his way.”  
—Matt.

How much vigilance is requisite in order to keep the wheat-field clean from tares. Without constant scrutiny the first, you know, *tares*, rank and cumbersome, are springing up among the wheat. Noxious weeds frequently grow faster in the garden than the most precious plants, and poisonous fruit often wears a most enticing verdure. In all ages of the church truth has been turned into a lie, and the grace of God converted into lasciviousness by men that have sought to make “a gain” of godliness, and feed their lusts on the credulity of the righteous and unsuspecting. In the midst of the general prosperity of the churches throughout the British Isles, we sometimes observe the stealthy tracks of beasts of prey. These animals come in the night and spoil the vines, and when the morning dawns, lo! the sight of their unhallowed tracks causes sorrow and mourning. Next to the long hacknied and bugaboo whisperings of polygism, is another abomination that sometimes shews its serpentine crests, which we shall call sexual resurrectionism. The teachers and abettors of such a doctrine have no need to hang out their colours in order to shew their pedigree. And they have no need to preach it *long*, in order to make their “calling and reprobation sure.” Such wandering stars as J. C. Bennett and Higbee’s, do not seem to be sufficient beacons to keep some restless and aspiring spirits from the maelstrom of pollution and apostacy. “Fools ever will be meddling,” says Solomon. The doctrines of corrupt spirits are always in close affinity with each other, whether they consist in spiritual wifeism, sexual resurrection, gross laci-

viciousness, or the unavoidable separation of husbands and wives, or the communism of property.

We have barely to say of such "false teachers," that "their damnation slumbereth not." Except they repent and break off their sins by righteousness their wickedness shall be made manifest, and all the righteousness which they have done will be remembered no more in their favour. Let the Saints keep a cautious eye upon teachers that promulgate marvellous things beyond the first principles of the gospel. If a preacher cannot find hearers enough in Great Britain that might be profited by the first principles of salvation, he had better take a mission to some other nation, or chant a jubilee of universal redemption. We would suggest to Elders, whether endowed or not, that they do not be too liberal in the use of the ordinance of "blessing." This ordinance legitimately belongs to an office set apart for the purpose; where others bestow it without the most manifest promptings of wisdom, the tendency is sometimes pernicious. We have often denied ourselves in this matter, when solicited by some of the best men of our acquaintance. An undue proneness to be esteemed great sometimes insensibly inflates the minds of very good men. Again some men, in their cupidity to get a name, or build up a family, may inculcate principles of adoption, (principles which may not be altogether false in the abstract), but being ill-timed and uncalled-for in the present state of the British Churches, defeat the object for which they are used, and actually peril indirectly the salvation of those who are taught thereby.

Again the Saints will have notice sufficiently early, whether it is wisdom to emigrate in the fall or winter; and suitable men to lead companies will be appointed early enough for the convenience of all concerned.

THE present number of the STAR will close a lengthy article on the "Night Side of Nature." We have given insertion to this very prolix article in order to show the change which public sentiment is undergoing in relation to *supernatural* appearances. The author of the popular journal from which this article is taken, seems to have published this extract as a "*feeler*" of the public pulse. He does, indeed (though indirectly), lend his assent to the *truth* of such marvellous tales.

We are not at all incredulous ourselves about many such tales; but we marvel at the reformation which is taking place among the literary classes. Their credulity is fast overtaking the popular belief of the *profanum vulgus*, "lowest class." The inference from all this mark of popular opinion towards the belief in supernatural and invisible agencies of departed spirits, is, that the great enemy of Christ's kingdom is about to assume a different method of warfare against the people of the Saints of the Most High God. He finds that the attitude of *opposition* to miracles, and visions, and angels, is too hot and indefensible, therefore he must transform himself, and affect to be an Angel of Light. The time is not far distant when principalities and powers occupying high spiritual places in the world, will be as strong advocates for miracles, and visions, and new revelations as any of the Latter-day Saints. Eminent advocates of modern christianity are beginning to try on the coat of miracles, and ask their neighbours stealthily how it looks! They will soon lay claim to the credit of having always liked the fashion of such a coat. Then the sectarian clergy will proclaim it in their ecclesiastical diocese, "come to our church,—we believe in miracles and prophecyings; our forefathers believed in these things, and we are of apostolic dissent and ought to revive the gifts and blessings, and then the 'deadly wound' will be healed." Then let the Saints look out, when that state of things comes to pass, for "lying wonders, and all deceivableness of unrighteousness in them that perish."



**SUGGESTION.**—As the Conferences assume the responsibility of STAR and BOOK agents, would it not be well that the agents report at least monthly, or as often as the Conferences shall require, to the Council of the Church where the agent belongs? And let each council that audits an agent's report, make a quarterly report of the STAR agency to the next quarterly Conference. In these times of uncertainty of wages and depression of trades, it may not be wise for agents to credit out their publications, and thereby incur the hazard of involving the Conferences in debt. Would not the councils of the respective churches be a more suitable body of persons to advance the small sum requisite to supply their agent with a small stock of BOOKS and STARS, than for the Liverpool general agent to supply the whole number of branch agents? Would not the councils named be more likely to take such an interest in branch agencies as would keep them disembarassed, and thereby keep our office in Liverpool free from perplexity? By this means, if there were any mistakes either with ourselves or with our agents in the branches, prompt and early settlements would speedily expose them and facilitate their correction. When accounts run a considerable time unobserved, they sometimes augment beyond our anticipations, and real or supposed errors create an uneasiness that is otherwise than profitable. As the STARS which the agents have on hand unsold are returnable to us, it is our request that such STARS may be returned to this office as soon as convenient, without *expense* to us. We have several orders for back STARS of the Tenth Volume, and accordingly request such agents as hereafter intend to return any of this volume to do the same, in order that we can supply such orders. The foregoing hints have been thrown out in order to lead to a correction of some evils to which we have hitherto been exposed, through a liberal indulgence in running accounts.

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No godly people ever lived in any age of the world without enjoying the spirit of prophecy and immediate revelation. No persons, of any age whatever, were ever condemned for rejecting the gospel, who did not have the offer of immediate revelation. And it is only those persons who reject new and immediate revelations who are destined to a doom more intolerable than that of the heathen. Those who have not the privilege of immediate revelation in their own day, cannot sin against the Holy Ghost, or offend unpardonably. Those who have clamoured most, in different ages, against immediate revelations and the ministry of angels, are like Reynard in the fable, who concluded that the grapes out of his reach were *sour*. When mankind cannot get immediate revelation from God, it both is and always has been a sure token that they had fallen into transgression, and were suffering rebuke and banishment from the presence of God. It is a sheer artifice of Satan for such to say, that they do not need any more revelation. No godly man living in the days of Adam down to Noah, or from the time of Noah to John the Revelator, ever felt or uttered such a sentiment. An anti-revelation spirit was unspeakably abhorrent to every godly person throughout the whole period of biblical history. It is only after the long lapse of seventeen hundred years of gross moral darkness that it has gained any tolerable currency. The first doctrine ever taught to mankind from the heavens, in any age of the world was new and immediate revelation. This is the first and most fundamental doctrine of godliness, and all other doctrines of godliness have no basis or support whatever but upon this doctrine. He that abideth in this doctrine hath both the Father and the Son, and no others have either God or godliness. The very announcement of God to Moses in the burning bush was a new revelation. The appearance of the angel to Zechariah was a new revelation. The stock of heavenly intelligence could only be increased by new

revelation. It is not derogatory to the Supreme Being to say, that neither God nor angels could possibly reveal sufficient in any one age to thoroughly furnish the inhabitants of every age to every good word and work.

## LETTERS TO THE EDITOR.

*Burslem, April 12, 1848.*

Dear Brother Spencer,—My health is quite good with the exception of a cold on my lungs, the result of being so often exposed to rain and mud. My labours are rather hard. I walk from five to twenty-four miles per day. This often produces weary limbs, swollen and blistered feet, which reminds me (as it did our beloved F. D. Richards,) of "old and lively times." But I am willing to endure anything for the spread of the gospel. What have we not endured in the land of America! and need we expect the kingdom to be extended to distant nations with much less of toil and sacrifice? How did my heart thrill with mingled emotions of sorrow and rejoicing when I read the late epistle of the Twelve. There we read of enterprise, diligence, hunger, sacrifice, peril, faith, hope, charity, philanthropy, patriotism, and wisdom,—all without parallel in the world's history. What multiplied and endless honours do not such men merit? All this to redeem Zion, to emancipate Israel, and prepare a way of escape for the pure in heart, the ransomed of the Lord.

I was pleased to learn that this Epistle was to be reprinted. I was no less pleased that your most valuable letters to the Rev. Crowel were also to be reprinted. I have felt the great loss this Conference has suffered by not having it in our power to procure them, owing to the edition being exhausted. But I hope soon to learn of their reprint. In my experience in this country, I have found that where attention has been paid to the circulation of these letters the work has prospered. I know that more good can be done by circulating the publications of the STAR-office, on a punctual and judicious system, than by a resort to any other expedient. While the elders are preaching or sleeping, these can be preaching their many fireside, kitchen, and parlour sermons; thus scattering the seed of truth in hundreds of places where we cannot have personal access, to spring up and bear fruit after many days.

Last Sunday I stood in the streets of two different towns, and raised the warning voice. On each occasion many people stood and listened with profound attention. I cried faith and repentance and baptism, for the hour of God's judgments is at hand; but when I come to speak of the calamity to come, and bear my testimony to the gospel and to Brother Joseph, they seemed pricked in their hearts and filled with wonder. For some time after I closed, the most of them stood in their tracks, and several drew near giving me their hands, and some offered money. Several followed us on our way, talking as we went, and some said it was rather cold to be baptized yet. I thank the Lord for this fine weather, for I am not too proud to preach the gospel in the streets, or under any circumstances, where the rights of men will not be infringed upon, and I can get the people to hear. Paul and Stephen, and even Jesus, were obliged to preach in the streets. The priests of their day were of the same order as the priests of our day; they could not then, neither can they now, consent to open their fine chapels to the true ministers of the gospel.

We are occasionally baptising. The prospects are brightening, and I mean, by the help of my Master, that a good work shall be done here this summer.

God bless you and all your family, is my constant prayer,

L. O. LITTLEFIELD.

*West Bromwich, March 28th, 1848.*

Dear Brother Spencer,—I am directed by Elder Broomhead to write to request you to insert in the STAR, the following caution to the Saints. A man, named John Critchley, who was baptized into the church in this branch, but was cut off

TO THE PRESIDENT OF BEDFORD CONFERENCE.—VARIETIES. 141

for swindling, has left this place some time since and gone to St. Helen's, in Lancashire, where he has tried to do the same, but, through the instrumentality of Elder Sherrat, has been prevented. A letter now lies before me from Wigan, written by Elder Perry, wherein he requests the certificate of John Critchley, and we expect he wishes to do the same there as he has done here

Yours in the new and everlasting covenant, for Elder Broomhead, \*

THOMAS E. GENGE.

P.S.—He is small in stature.

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TO THE PRESIDENT OF BEDFORD CONFERENCE, ELDER R. MARTIN.

*Cambridge, February 18, 1848.*

Dear Brother,—Cambridge is a mighty town to labour in; it is a seat of learning, and is also represented as one of the eyes of this nation, but, alas, she is blind, and her learning is the wisdom of this world. We want a faithful elder to come and preach to her, so that she may see out of this eye, that the nation may not be stone blind. We do not think ourselves competent to open a place and preach to this people, for Cambridge is a place of so much learning, and filled with priests and priestcraft of so many denominations, that we believe we should meet with much opposition. Would it not be advisable to lay this before the conference, so that it may be noticed in the Conference Minutes by the President of the British Churches? Would it not be wisdom to pray the President of the British Church to send a faithful and wise-hearted Elder to labour with you in this conference, for we say that this is a vast field of labour? Here is Cambridge, with upwards of 30,000 inhabitants; and if we, through a circuit of nine miles round Cambridge, inclose somewhere about sixty villages, which as yet have never heard of the gospel of Jesus Christ. Surely, brethren, the Lord has a people amongst this vast number.

We should like to be at conference but our calling is such, and the distance so far, that we cannot come. But brethren, and ye Saints of the Most High God, can we see another summer pass and another harvest over, and this vast number of people not have the gospel preached to them? O, then, beloved brethren and sisters! let us exert ourselves, and join hand and heart to warn and preach to the people who live round about us, for it is our duty (as sons and daughters of the Most High God) to preach the gospel of our Lord and Saviour to the inhabitants of this nation, so that when our time shall come to be gathered to Zion, we may look back upon the people of this land, and shake our garments, and say that we are innocent of their blood. We believe the time is come when great good might be done in this town and the surrounding villages, and we say that we are willing to labour in this blessed cause, as far as our calling will permit.

Brethren, we are happy to know that the work of the Lord is rolling on, and also rejoice to hear that the door of emigration is open, and we pray that we, with yourselves, may soon be gathered to Zion. We beg, brethren, that you may be blessed in your meeting together at conference, and may the Spirit of the Lord be sweetly enjoyed in your midst.

We subscribe ourselves your brethren in the covenant of our Lord and Saviour,

WILLIAM GOUTS,  
HENRY DAVID DALE.

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VARIETIES.

**CAPTURE OF A CROCODILE IN THE CELEBES.**—A male crocodile was caught this morning, (November 25th, 1845,) measuring fifteen feet four inches in length; and it is astonishing how quiescent these animals are when taken, allowing their feet to be fastened over their back, and a strong lashing put round the mouth, without any resistance, and then brought down, floated between two small canoes. When dragged out of the water



to be killed, the monster only moved his tail gently backwards and forwards. Yet, when hungry, it was evident that he would attack both men and boats, for the bones of a poor fellow were found in his stomach. It is probable that these cold-blooded reptiles digest their food very slowly, and that one meal, which is a gorge, lasts them for some time, as is the case with the larger serpents; otherwise, if, like the dragon of old, he required a man or a maid for breakfast, the demand would be a heavy drain on a small population. The thigh and leg bones of the Malay were perfect, and the feet had some portion of the flesh adhering to them, and were crushed into a roundish form, whilst the head was found separated at the joinings or processes. The poor man's jacket and trousers were also found, which enabled the relatives to recognize his remains, and, from his having been a fisherman, it was probable that he was attacked whilst occupied with his lines. A Dyak of Sarambo, who was with him, must have been carried off at the same time. The mode of taking the crocodile is curious. A monkey or a cat is attached to a stick as a bait, which the monster sucks down lengthways, and when the strain comes on this gets across his throat. To the stick is attached by a cord a long rattan, (cane,) which floats on the surface of the water, and which the animal attempts to get rid of. In the vicinity of this floating bait a dog is confined on a stage, beyond the crocodile's reach, in which miserable position it is not surprising that he should howl somewhat lustily. The crocodile, attracted by this noise, approaches the spot with great caution, and the natives state that, if he encountered any resistance when taking the bait, he would immediately retire without making a second attempt. When, however, he has swallowed it, which he does slowly, as he never suddenly tears the bait, he carries it to the shore, and it is sometimes two or three days before the long rattan is found, as he frequently takes it some distance, and secretes himself amongst the bushes and weeds of a small creek.—*Captain Mundy's Borneo and Celebes.*

**CHEERING PROMISES.**—We shall have our revolution the same as that we have had year by year for centuries; the same as that which has effected a greater social improvement in this country than either the revolution of 1789 or that of 1830. We shall go on probably extending and purifying the constituency. We shall make more laws than ever for the people, for the emancipation of industry and the protection of the poor. We shall fill the gulf that yawns between poverty and wealth. We shall give to Ireland the benefit of England's resources and her own. Doubtless the vivid march of revolution abroad will quicken our own pace at home; and whatever actual benefits are there attained will shortly be naturalised in our soil. But we shall still move naturally, equably, and surely; not by an alternation of frenzy and trance, but by the uniform and simultaneous action of all parties in the State.—*Times.*

**ON THE LIABILITY TO INSANITY.**—From a table illustrative of the occupations and civil condition of the insane, it appears that the farmers and labourers, whose natural and healthy employments might be thought to bestow almost an exemption from this malady, afford no less than twenty per cent. of the whole number. The mercantile class, whose anxieties and feverish speculations might be supposed to irritate the nervous system far more than the unvaried and steady occupations of the farmer, yield only three per cent.; while among the female patients, the monotonous tone of an indolent or merely housewifely occupation seems to afford a parallel to the agricultural, their numbers bearing as high a proportion to the whole as forty-two per cent. Does it not seem to follow, that the energetic employment of all the powers of the brain, which is the necessary condition of a life of trade and business, is more favourable to the continuance of mental health than the partial employment of some faculties, and the stagnant condition of many others, as in the farming and domestic classes? The medical profession supplied ten patients, and the clerical six; but what will be considered surprising is, that the civil condition of married and single give respectively almost equal proportions, the former being 545 and the latter 564.—*Dr. Winslow's Journal of Psychological Medicine.*

**ORIGIN OF STAYS.**—Stays were first invented by a brutal butcher of the thirteenth century as a punishment for his wife. She was very loquacious; and finding nothing would cure her, he put a pair of stays on her, in order to take away her breath, and so prevent, as he thought, her talking. This cruel punishment was inflicted by other husbands, till at last there was scarcely a wife in all London who was not condemned to wear stays. The punishment became so universal at last, that the ladies in their defence made a fashion of it, and so it has continued to the present day.

**CABBAGE PLANTS** may be raised easily from sprouts thrown out by the old stumps. Mr. Wilson, of Harbary, near Carlisle, finds that plants thus raised cabbage much quicker than those raised from seed. They merely require to be cut from the stump with a portion of its bark pertaining to them, and to be planted in rows like rooted seedlings, and to have the usual watering. It is the mode of raising cabbages universally adopted by the Chinese.—*Companion to the Gardener's Almanack.*

**ELECTRIC LIGHT.**—Numerous experiments have lately been made in Paris, with regard to electric light; the object of which was to give the electric spark a continuous light, which would admit of its being employed for the lighting of public buildings, theatres, work-rooms, &c. By means of a tube constructed upon a new principle, a placard placed at the distance of about eleven hundred yards, was perfectly legible. On the stage of the Palais Royal, an electric spark was thrown upon one of the worst of the scene-pieces, and produced a light equal to that of day, and completely overcame that of the lamps. Great results are anticipated from this discovery, when the regulating of the fluid shall have been mastered.—*Literary Gazette.*

**ADROIT MANŒUVREING.**—The following is the singular history of Mr. Labouchere, at present a member of the British Cabinet:—In 1822 he was a clerk in the banking-house of Mr. Hope, of Amsterdam, and was sent by his patron to Lord Baring, the celebrated banker of London, to negotiate a loan. He displayed, in this affair, so much ability, that he attracted the attention of the English banker. "Ah!" said he one day to Lord Baring, "You have a charming daughter, will you not accord me her hand?" "Young man! no pleasantry! I love you much, but how could Miss Baring become the wife of a common clerk?" "But," said Mr. Labouchere, "if I were associated with Mr. Hope?" "Ah, that is very different, that would materially lessen the inequality between you." Mr. L. returned to Amsterdam and said to his patron, "I must be your partner!" "My friend, do you think of that? you are without fortune! and ——" "But if I were a member of Lord Baring's family?" "The devil! Why in that case I would give you a partnership on the spot." On the strength of these two promises, Mr. L. returned to England, and two months afterwards married Miss Baring, because he had the promise of Mr. Hope to make him a partner as soon as he was married to her, and became associated with Mr. Hope because he was married to Miss Baring.—*Halifax (N. S.) paper.*

**THE WINE-BIBBER AND THE BLACK STEWARD: FINE PALATES.**—As to de men passengers, I always let dem shift for demselves, for dere isn't werry few of dem is real superfine gentlemen, but jist refidge a leetle varnished; over de surface like, all pretence. Dey all make believe dat dey know wine, when dere isn't hardly none of em know him by name even. One buckra says, "Steward, I can't drink dis wine; it is werry poor stuff. What de debil do you mean by giving me such trash as dis? He no fit to drink at all! Change him directly, and gib him some dat is fit for a gentleman." Well, I takes up de wine, and looks at um werry knowing, and den whisper in his ear not to speak so loud lest eberybody hear; and I put de finger on my nose and nods, and I goes and brings him anoder bottle of de werry identical same wine, and he tastes him, smack his lip, and say, "Ah, dat is de wine, steward, always bring me dat wine, and I remember you when I leab de ship." "Hush," I say, "massa! Not so loud, sir, if you please, for dere is only a werry few bottles of dat 'ere wine, and I keep him for you, for I sees you knows the good wine when you sees him, which is more nor most gentlemen does." Dey is cussed stupid is dem whites, and werry conceited too, Mr. Labender; but dere is nothing like letting him hab his own way.—*Letter-bag of the Great Western.*

It is said that of eleven members of the French Provisional Government, seven are married to English ladies. Does this portend war or peace between the two nations—union or discord?

## ANSWER TO THE WEST.

BY MISS MARY ANN MORTON.

Gladly, dear sister, would we leave  
The shores of Babel, and receive  
The call that is addressed:  
With cheerful sympathy resign  
The ties that round our feelings twine,  
And journey to the West.

We do believe the mission sent  
To call the nations to repent,  
That were by sin oppress'd.

*Flamstead, Hertfordshire.*

They may obey the Saviour's voice,  
Obtain remission, and rejoice  
With thousands in the West.

The dangers of the deep we'd brave,  
Depending on His power to save,  
Who is for ever blest.

Yes onward, Sister, would we go,  
Columbia is the land we know,  
Our home is in the West!